



The PULPIT

A Periodical of Contemporary Preaching

SEPTEMBER 1943

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Contributed by Readers of
THE PULPIT

'MILITARY NECESSITY' VS. A UNIFIED HUMANITY

Three militaristic nations have compelled us to become militarists too. In the savagery of modern war we must match the enemy's ruthlessness with a ruthlessness of our own. To be sure, we rationalize it in terms of "military necessity" and "righteous retaliation." For instance, a correspondent of the *New York Times* rode in a bomber on one of the large scale raids over Berlin. Bombs capable of leveling entire city blocks were dropped from the attacking planes. To use the writer's own phrase, he never batted an eye during the entire holocaust. He returned and filed his dispatch describing the magnitude and the effectiveness of the havoc visited upon the German capital. Three days later a schoolhouse in England was destroyed by a German bomb. Little children were mangled and buried in the wreckage. The same correspondent, according to a story in the next day's *Times*, became so ill at the sight of the tragic destruction that he returned to his office unable to write the story of what he had witnessed.

But who lived in those homes that were leveled by the square block in Berlin? What happened to them? Do you not see that if ever our world is to escape from this savage cycle of brutality upon brutality, war after war, we must rise beyond this ultimate trust in military might. We must give expression to the unity which we as Christians affirm, not in another precarious balance of power, but in an organized world in which power shall become the servant of justice and the instrument of law.—*Ralph T. Haas, Hickory St., Presbyterian Church, Scranton, Pa.*

THE HEART OF THE BIBLE

Several years ago when plans were being made for the new Riverside Church in New York City, it was decided to have one window depict the story of the Bible, to tell in stained glass how the Bible came into being. While plans for that window were being developed, the children in the church school became much interested in the fact that the Bible, which they were studying, was to have its story told thus. They were asked to tell what they thought should be pictured there, and they replied that the window should give the heart-message of the Bible, as well as

reveal how that message was handed down to man. When they were asked what that central message is, they talked it over for some time with their teachers, then said that they were agreed that the best brief statement of the Bible's central message is this, "God is love." They suggested that this message, if inscribed on the window, should be written not only in English but in as many languages as possible. In response to their suggestions, those three words, "God is love," were inscribed on the window, in English and also in other languages, such as Latin, Chinese, Russian, German and Arabic.—*Lavens M. Thomas II, Peabody College, Nashville, Tenn.*

HOW THE GRACE OF GOD WORKS

Dr. Adolph Keller in his book *Christian Europe Today* gives a remarkable illustration of the work of God's grace in human lives. He says: "When we met in Geneva for the first time after the last World War, in 1920, to prepare the future World Conference of Churches at Stockholm in 1925, the French delegates refused to enter into negotiations before the Germans confessed their sole guilt for the war and repented. The conference was on the point of breaking off. Then the moderator of the Waldensian Church, Signor Giampiccoli, stood up and said: 'Dear brethren, I lost two sons in the war and yet I feel nothing in my heart towards the brethren from the belligerent countries other than peace and love. What we need is not human declarations, but the grace of God for the overcoming of our sins. Let us pray the Lord's Prayer together.' I don't know whether the prayer, 'Forgive us our debts as we forgive our debtors,' has ever been prayed in a deeper sense than at that time. We began with common repentance and this common repentance saved the Ecumenical movement which had hardly started."

HOW SHALL WE JUDGE EVENTS?

No event in our lives can be properly adjudged at the moment it happens. One has to get away from it before he can determine whether it is good or evil.

Lin Yutang, the Chinese philosopher, has given us a parable of the old man who with his son lived in an abandoned fort on the crest of a hill. The old man's horse wandered

away. It was the only animal that he had to help him in his work, and the neighbors came to commiserate with him. He replied, "How do you know this is ill fortune?" About a week later the horse returned bringing a number of wild horses with him. They captured the wild horses, and then the neighbors came to congratulate him. But the old man queried, "How do you know this is good fortune?" With so many horses around, the boy took to riding and soon there was a broken leg in the family. Then the neighbors gathered again to commiserate with him. Philosophically, once more he said, "How do you know this is ill fortune?" And then within a few days there came a Chinese warlord through the community, pressing into service all the able-bodied men; because the young man was crippled, he was passed by. The neighbors came again to congratulate him, and once again he said, "How do you know this is good fortune?"

All of us can look back at times in our lives when we were sure that we must have things just as we wished them; that our lives would be ruined if it were not so. But we didn't get our wishes, and we were prostrated. But we look back now and smile and say: "It was much better. At the time I thought it was ruination, but I see now that it was for the best—much better than if I had had my own way."—*Richard C. Raines, Hennepin Avenue Methodist Church, Minneapolis, Minn.*

LEARNING TO THINK BIG

Pearl S. Buck tells that one day her five-year-old child was preparing to paint on a huge sheet of paper. She seemed hesitant to begin and her mother asked: "What is it? Don't you know what you want to paint?" Her little girl replied: "I do know; but I want to make it big and so I have to think big."

What a thought for these days! Only as we "think big" will the relations between the races across the world and within our own country be Christian. Only as we "think big" will nationalism surrender to internationalism. Only as we "think big" will the scandal of denominationalism end and the unity for which Christ prayed begin.—*H. Richard Rasmusson, Professor of Religion, Blackburn College.*

The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

VOLUME XIV

CHICAGO, SEPTEMBER, 1943

NUMBER 9

The Fidelity of God

BY HOBART D. MCKEEHAN

Let us hold fast the confession of our hope without faltering, for he who promised is faithful. Hebrews 10:23.

PRIOR to all the virtues of the faithfulness of man stands the unsleeping and unwearied faithfulness of God. It is only our conviction that God is faithful which saves from the haunting suspicion that our faith, however profound, may indeed be little more than wishful, or even wistful, thinking.



Faith is instinctive, but there must be a reason for the instinct. There must be at the very heart of the universe that by which human faith is both evoked and sustained. Indeed, the integrity and trustworthiness of the universe is the background of every rewarding adventure of the mind of man. This was true of the Greeks. Despite all the erratic characteristics of their gods, anyone who

has lived long and intimately enough with the Greek mind to have made the permanent insights of its free intelligence his own, must be aware of the Greek's faith in the integrity of that which is beyond nature.

Indeed, this insight is to be found as early as the Homeric poems. In the first book of the "Iliad," for example, one hears the supplications of Thetis in behalf of her hard-pressed son, Achilles. What she asks is not easily granted—even by the son of Kronos—but when Zeus answers her, as only Zeus could answer her, one begins to understand something of the source of all that was finest and best in the life and thought of Hellas. "I will take thought for these things to fulfill them," said Zeus; "no word of mine is revocable nor false nor unfulfilled." And it needs no saying that this idea of the integrity and fidelity of God is the very life blood of both Judaism and Christianity. It is the unifying principle of the Old and New Testaments. It is the major assumption of revealed religion.

LIGHT FROM EXPERIENCE

When the unknown but highly significant author of the Epistle to the Hebrews was confronted by the spectacle of a considerable number of highly cultivated Jewish Christians showing signs of dissatisfaction with the church of Christ and, with a kind of nostalgia looking back toward the synagogue from whence they had come out or, as some commentators would have it,

looking wistfully into what seemed to be the greener pastures of other congregations, he made his appeal to history and experience. Using all his splendid resources of biblical knowledge, literary skill and pastoral devotion, he sought to persuade his readers to remain true to the faith into which they had been baptized and to the congregation of which they were members. To this end he called the roll of many of the spiritual heroes of Hebrew history and then demonstrated how, in Christ, all the values and virtues of the old religion are brought to final and perfect completion. Nay more, he said. Christ lives on as the pioneer and perfecter of all true faith.

Not otherwise to us, in another day of uncertainty and confusion, as well as to the wistful and perplexed souls of his own day, he says: "Let us hold fast the confession of our hope without faltering, for he who promised is faithful." God has spoken. God has acted. By his speech and acts he is known for what he is—a Father whose chief characteristic is holy love. He who through the believing ages has made promises, is faithful. Human experience has proved the trustworthiness of God. Such was the basis of human faith and commitment at the beginning of the Christian era; it cannot be anything other today.

Whether a man reads the universe in terms of Ptolemy, Copernicus or Sir James Jeans may matter very little; but whether he reads it, and lives according to his reading, in terms of a holy and dependable God matters very much.

MODERN ENEMIES OF FAITH

To be sure, there are many things in our day which conspire against such faith. A materialistic philosophy conspires against it, as indeed it does against most of the priceless values of life. A behavioristic psychology conspires against it, as indeed it does against the very idea of the free intelligence and moral responsibility of man. And if someone is mentally reminding me that, among the first-rate scientists who deal with matter and mind in our day materialism and behaviorism are long since out of style, I must remind him of two things: first, that multitudes of our contemporary leaders received their basic education in schools and under teachers when these theories were not out of style; and, second, that the news that they are out of style does not seem to have reached the attention of many of the men and women who teach the youth of our land.

Moreover, scientific humanism—faith in the unaided genius of man, and in man's ability to save himself without the aid of heaven—gives us little reason to believe in the trustworthiness of God. Indeed, if man is self-sufficient, God is superfluous and there is no valid reason for believing in him at all.

More subtle, but no less dangerous, is a certain

rather widespread tendency to equate God with human ideals. More than one influential university professor is all the while telling his students that God is simply the accumulated idealism of man. But a man cannot place his ultimate faith in human ideals for the very obvious reason that he cannot place his ultimate faith in human beings. And, what is more, as happens again and again, men are cruelly betrayed, not always by low, but sometimes by their very highest ideals.

GOD AND THE WAR

And yet I suspect that the chief cause of a faltering faith in the faithfulness of God has a different setting altogether. For the ordinary man or woman it emerges out of the dark days and deadly wounds of our global war. Week after week I receive letters from all sorts of people and all sections of the country and not a few from overseas, asking what is essentially the same question. "If God is all-good and all-powerful," they ask, "why does he permit this terrible war or the evil which makes it necessary?" Obviously the question is not new. It is immemorial. It is as old as St. Augustine. It is implied in St. Paul's description of moral evil as "the mystery of iniquity." Its overtones are to be heard in our Lord's cry of dereliction from the cross; and the immortal drama of Job deals with it in its own intimately personal fashion.

But in the minds of multitudes beyond our reckoning the question haunts and hurts and stands unanswered. Possibly it stands unanswered because it is unanswerable. At any rate it is hindering faith in the faithfulness of God, and when this foundation goes everything goes with it. Manifestly the church has no duty more imperative than to deal with this problem in the most adequate fashion possible. Personally I have considerable sympathy with the attitude of Professor Lewis of Magdalen College. In his penetrating volume, *The Screwtape Letters*, Professor Lewis makes the provocative suggestion that theologians should go to hell and thus study at first hand the nature and consequences of evil.

Moreover, the church has failed in its mission to remind the world of the forgotten truth of Goethe's "Faust," namely, that the devil does not come to men and nations with cloven hoofs and repellent demeanor but rather with all the amenities of civilization. But, no matter what his looks or livery, the message of Satan to the human soul is always and everywhere the same. It is: Doubt the fidelity of God!

MAN A FREE MORAL AGENT

Meanwhile, what am I to say to those who, because of rampant evil, undeserved suffering and war find it difficult if not impossible to believe in a faithful God? I venture to make one suggestion. God, we say, created man in his own image. He created man a free moral agent—not wholly free, yet free enough to be a person and not a potato; free enough to be able to say "no" as well as "yes" to his Creator. In so doing God ran the risk of human rebellion, a risk which was and is the sign of God's faith in man.

Now ask the question: Could God stop this war?

Yes! How soon? Immediately! Then why doesn't he stop it? Is the answer not obvious? God could stop this war by means of his omnipotent power, but to do so would involve two things utterly impossible to One who is Holy Love. First, it would mean that God had ceased being a righteous Father and had become a dictator; and second, it would mean that man had lost his soul—the perilous dignity of spiritual freedom which makes him man—and by divine coercion had become a robot. Both of these consequences are utterly unthinkable. God will not become a dictator. God will not destroy human freedom.

We believe in the faithfulness of God, not as a dictator who rules according to his own good pleasure, but as a holy Father who rules according to his pleasure in the good. This was the faith of Jesus and from the basis of this faith he made his own appeal. "Let not your heart be troubled," he said, "ye believe in God, believe also in me."

GOD IS FAITHFUL!

Somewhere in the biography of Hudson Taylor there is a revealing passage which touches life at this very point. In a letter written to a friend and dated November 18, 1870, Taylor tells this story. He had been reading his New Testament in the original Greek. He was reading the Gospel according to St. Mark when, suddenly and strangely, his attention was arrested by a short sentence of three brief words. He turned to his King James edition of the English New Testament and read the familiar words, "Have faith in God"; but in the Greek original there was a thought, an insight, which the authorized version had failed to render. For this is how Taylor read it: "Hold to the faithfulness of God." The discovery, he said, lit up many of the dark places of his own thinking. It gave him a big lift. And so it should; for such is the basis of true faith; it is trusting in the faithfulness of God.

All about our world are men and women who have never learned to think of God as righteous love; or, to put it differently, in terms of Jesus Christ who is both Savior and Judge. Their thought of God is, however unconsciously, man-centered rather than Christ-centered. Rebecca West's picture of a Slavic nun whom she met on a trip to the Continent is descriptive of countless souls. "She was," said Miss West, "one of those people who seek against all probability an explanation of the universe that is as kind as human kindness."

What is the conclusion of the matter? Simply this. We can trust God because he is like Jesus Christ. We can trust him because he has proved himself trustworthy. Behind everything else—all our dreams and prayers and loves—stands the fidelity of our Father. God has kept and will keep his promises. History and experience bear testimony that no soul has sought for God in vain; that no saint has lived for God in vain; that no martyr has died for God in vain. Because God is omnipotent goodness, limited only by his own holy character, we can trust in the ultimate triumph of light over darkness, truth over error, goodness over evil, and life over death.

New Men for the New Day

BY WINFRED ERNEST GARRISON

Dr. Garrison retired in June 1943 from the professorship which he had held for twenty-two years in the University of Chicago and in the Disciples Divinity House. The following sermon, addressed to the current graduating class of young ministers, was delivered at the Disciples Divinity House convocation, June 13, 1943.

Moses my servant is dead. Now therefore arise, go over this Jordan. Joshua 1:2.

THIS TEXT is out of ancient history, or pre-history, but it has contemporary implications. I discovered it a year ago and have been saving it for my farewell word to you. It is an exciting text for those who are interested in today and tomorrow. It mentions

Moses and Joshua, but it means us. Its note was sounded centuries ago but it has more reverberations than a bell.

The story is, of course, familiar. Israel on the march from Egypt had come to Jordan, and Moses and all his generation were through. Jehovah is represented as saying in substance: Moses is dead. He was a good man in his time. He brought you where you are now. But his work is done and his

time is past. You are in a dangerous spot, with a desert behind you to which you cannot return, and a river before you that he could not cross. Beyond that river lies a territory he never explored—the territory that is to be your home. But you can make it your home only under new leadership and by types of action you have never used before. Now, therefore, you, Joshua, and you other strong young men who have learned all that Moses could teach you, by his successes and his mistakes, you who have powers of your own just coming to their fullness, and the vigor and drive of youth—you, I say, with an unconquered but conquerable land before you, with all your fresh and unexhausted energies in you, and with the help of God over you, leave Moses and yesterday behind you. "Arise, go over this Jordan," and get on with the work of tomorrow.

TO EVERY GENERATION

This is the word of the Lord to every new generation as it comes to maturity and takes up its responsibilities. The Joshua story is a kind of parable, illustrating a large truth in oversimplified form—as parables always do. The transfer of leadership and responsibility is seldom so sudden or dramatic, but it is always just as inevitable. The persons involved are not comparable with Moses and Joshua except that, in a general way, there are always those who are ending their share in some piece of work and those who are beginning theirs.

The total enterprise is a kind of relay race. Conscientious and responsible leaders in every generation want to carry progress on to the point where the future will be secure for all time—and sometimes they think that security consists in digging in, or setting up barriers against change—but always they leave their work incomplete and must hand over to their heirs and assigns, not a guaranteed security, but some accumulated resources of knowledge and experience, some tested methods of procedure (which may or may not be applicable in the new situations) and a multitude of problems which they themselves had neither the time nor the capacity to solve—in short, a world still in flux, though not necessarily one in full eruption, as at present.

Thirty or forty years from now you will be handing over such a world to your successors—a very much improved world, I hope, but still one beset and bedeviled by problems that are not yet even on the agenda of this decade. And always the new generation must take over the world as it is, with all its assets and liabilities. That is the burden and the responsibility and the glory of each new generation.

HISTORY GOES ON

Here is my thesis—and in this company I need not conceal its academic framework:

(1) that history goes on and on, to something different that may be better, not round and round in endless circlings to nowhere, nor with aimless spasmodic explosions like a Mexican jumping bean . . . but on;

(2) that it does not go of its own accord, but requires intelligent leadership and devoted followership to make it go, and intelligently chosen objectives toward which to go;

(3) that new enterprises, or new phases of the one continuing great enterprise, demand new leaders with new insights and perhaps even new qualities, certainly with new ideas and methods; and

(4) that all the old resources, insofar as they are valid assets, must be carried over into each new age, so that the future may always have a deep rootage in the past.

The main purpose of education, as an enterprise of social significance, is to make each oncoming generation at least as competent to handle the world's material and spiritual business in the coming days as the outgoing one was for its time. You may say that this is too low an aim; that the new generation, educated or not, could scarcely do worse than the old one, as witness the fix the world is in now.

But—not so fast. I am willing to make an act of penitence for my own generation. It has not done too well. Certainly it has not fulfilled all the hopes and promises of its youth. With Kipling's returning voyagers, who lamented that they had so unwisely chosen their cargoes from the riches of the East, we might say, in proper humility, though with a slight exaggeration:

Ah, fools were we, and blind.
The worst we baled with utter care;
The best we left behind.



But, rather for understanding than for extenuation, you must remember that my generation received from its predecessor a world distraught with unsolved problems, including the seeds and roots of those that we are handing over to you. There were heavy liabilities, as well as valuable assets, in our heritage, as there are in yours.

GOOD SEATS—FOR THE FEW

Forty or fifty years ago we began to take over a world that seems pleasant and friendly enough, as we look back upon it from now, through the softening haze of time. But it was a pleasant world only for those who were luckily situated in it. The reserved seats at that show were very comfortable, and it was a good show; but general admission did not offer so many advantages. The frontier was closed as of about 1890; immigrants were pouring in; the ethics of business was disgraceful; tensions in industry were acute; and nobody had the foggiest idea what to do about it except to let labor and capital fight it out—as they did. The strike and massacre at the Homestead steel mills occurred in the year of my graduation from Eureka College, the great and bloody Pullman strike in the year of my graduation from Yale. The great agrarian discontent, the uprising of the embittered (if not embattled) farmers against their financial masters, came to a head in the Populist-Democratic coalition in the campaign of 1896, while I was a graduate student in the University of Chicago and the year before I took my Ph.D. and began to teach, with an appointment as an "Associate in History" in this university.

Industrial and financial forces, accomplishing wonders in the development of the country, had got completely out of hand. Our fathers had inherited *laissez faire* as a slogan of democracy and equal opportunity, and had seen it become the method and bulwark of a new feudalism; and since they did not know what to do with it, they passed it on to us. Corporate enterprise, otherwise known as big business, like a Merovingian Mayor of the Palace had gone far toward thrusting aside the rightful ruler, the American people, and establishing a dynasty of its own. Any control of business was supposed to be an infringement of the free American's heaven-born and blood-bought right to do what he pleased with his own money—or with anybody else's money that he could get his hands on.

THE CHURCH SPOKE SOFTLY

The church was, in the main, silent about all this, except that a few prophetic voices were raised in behalf of a gospel which would include social and economic justice, but they were considered crazy fanatics or dangerous extremists—and no wonder, when Tom Watson and his eleven Populist associates in the Congress of 1892 were deemed red revolutionaries, communists and anarchists for advocating a graduated income tax and popular election of senators.

Respectable churchmen, such as the editors of the best religious papers and the pastors of the big city churches, urged employers to be kind and generous masters (as southern preachers a generation earlier had

urged their slave-owning members to be), and had no word for labor except a stern warning that its efforts for betterment must be strictly within the law and must never disturb public order or private rights. Only a few years earlier—my father doffed the uniform of a Union cavalry major only nine years before I was born—the nation had got rid of slavery, at the cost of four years of civil war and a bungled process of reconstruction which was a nightmare for the south and a vicious political influence in the north, the repercussions of which are with us yet in bitterness and sectionalism and racial issues still far from solution. The nineties were really not so gay.

But Europe, you say, must have been better—Europe, so lovely to visit, with its music and art, its stately cities and glorious architecture, its friendly villagers and happy peasants. As a young fellow I bicycled over Europe summer after summer, from Naples to Trondhjem, from Land's End to Odessa. As an experience, it was glorious—the best part of my education. But—happy peasants? Why do you suppose so many of them came to America, as they did by millions? Mostly because of hunger. And the underlying causes of the First World War were building up, unseen, like storm clouds so low on the horizon that an occasional flash of lightning from their thunderheads seemed only to accentuate the beauty and peacefulness of the scene. Europe had a greater accumulation of problems than we had, and was even less prepared to make adaptation to the new factors that had come into civilization with the nineteenth century and were to come increasingly in the twentieth.

That was just the trouble. There were new factors—in industrial production, in financial organization, in transportation and communication, in national ambitions and in the spread of democratic ideas and new concepts of the rights of man. We, in my generation, suffered from the backfire of a progress that had produced problems faster than it could solve them. For progress often produces two problems in solving one.

THE DRAGON OF SCIENCE

The church also had its own internal difficulties growing out of the impact of modern thought. It had barely emerged, troubled but triumphant thanks to ingenious devices of exegesis, from the seeming conflict between Genesis and Geology, when Evolution and Higher Criticism became new dragons in its path. I think you will not be unreasonably generous if you credit my generation with having fairly domesticated these dragons and broken them to the service of the faith. It was no small achievement and you should be grateful for it, though there are, of course, great areas of the church which have not yet accepted these liberalizing concepts.

The church of the last half of the nineteenth century was divided into competitive and contentious sects, each of which was anxious to get in on the ground floor in the newly settled western lands and in the rapidly growing cities. In this race for denominational empire, old antipathies gained new fervor. The dominant note was "rivalry" which, at its best, could only

be interpreted as "provoking one another to good works." Certainly the denominations provoked one another. As acrimony diminished, with the development of more urbane manners, and under the influence of such cooperative enterprises as the Y.M.C.A., the International Sunday School Association, union evangelism, Christian Endeavor and the Student Volunteer Movement, denominationalism entered a stage of complacency. The church was satisfied with its divided state. The usual pious formula was that the different denominations were so many regiments in the army of the Lord. I heard that a thousand times, in the days of my youth, on all sorts of occasions where courtesy required an exchange of friendly gestures between denominations. The fact that these "regiments" had no common strategy, no consistent plan of campaign, and that they used much of their ammunition in shooting at each other, did not reveal to these speakers the fallacy of their favorite metaphor.

ADVANCE TOWARD UNITY

I am happy to say that this futile formula was never heard on the lips of a Disciple. With all their faults—and they were many—they knew better than that. They had come into existence to plead for the union of all Christians in an undivided church on the basis of loyalty to Christ and liberty of opinion. They may have erred in mistaking some of their opinions for fundamentals of Christian faith and practice. Further study in the light of modern knowledge and in accordance with their own principles would correct that, and has already gone far toward correcting it. But never, in their darkest days, were they guilty of complacency about the disunity of the church.

My generation has been a period of great advance in the general movement toward Christian unity and cooperation. (I hope somebody will carry on the course on the history of unity movements which I have been teaching for the past twenty years and more.) That movement began with the emphasis on the "social gospel," which is not the whole gospel but happens to be the part of it about which the denominations had never formulated contradictory views when their dogmas were being crystallized. When the churches looked outdoors and discovered the human race, they found a whole range of human needs and Christian duties which their creeds did not touch. In considering how they might minister to these needs, they began insensibly to draw together. New knowledge of the nature of the Bible, more intelligent understanding of the nature and history of religion, the shift from tradition and authority to scientific method and rational procedure in religious thought—all marshaled them in the same direction. I omit all the details to say, in brief, that in the accelerated drive toward cooperation and unity among the churches, you have a great heritage.

THE POSSIBILITY OF PROGRESS

I am thankful for one thing that my generation inherited from the Victorians and which it passes on to you—a little tarnished perhaps, but still serviceable and, I am persuaded, the most indispensable item in our

equipment, or yours. I mean faith in the possibility of progress. The Victorians have been much maligned for their alleged "romantic optimism." It is true that they did not know how much rough water was ahead. One never does. True, the newly discovered principle of evolution seemed to assure them that the cosmos has an upward direction. I think it has. But it is not true that they rested complacently on faith in "the inevitability of progress" in the sense that the world would roll on to glory by the resident forces which produced evolution and carry them with it while they sat with folded hands. Darwin certainly had no such illusion, and he ought to have known about evolution. He did not even wait for a knowledge of evolution to evolve automatically, but toiled like a slave to collect and collate his facts.

Browning was a good Victorian—so much so that it seems old-fashioned to quote him now, but he can at least be quoted to show how a Victorian looked at life. In his "Asolando" he put it thus:

Then life is—to wake, not sleep,
Rise and not rest, but press
From earth's level where blindly creep
Things perfected, more or less,
To heaven's height, far and steep,
Where, amid what strifes and storms
May wait the adventurous quest,
Power is Love—transports, transforms
Who aspired from worst to best,
Sought the soul's world, spurned the worm's.

And these more familiar lines of the "Epilogue":

One who never turned his back but marched
breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,
wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake. . . .
Greet the unseen with a cheer!
Bid him forward, breast and back as either
should be,
Strive and thrive! Cry, Speed—fight on, fare
ever
There as here!

The Victorians were, in general, hard workers. Their optimism was a faith that this is the kind of universe in which intelligent effort brings desirable results; in which he who works, wins; in which there is a certain grain in the structure of things which favors success for those who work with it for progress and the improvement of their own fortunes and the social order—as a man splitting a log doesn't expect it to fall apart at a wish or a wave of the hand, but does expect the grain of the wood to reinforce the blow of his ax, if he is working with the grain. Perhaps they did not realize how crooked the grain can be, or how many knots there are in the timber of destiny. They often measured results by a too materialistic and too individualistic scale. But certainly they did not expect the fruits of progress to drop into their laps without effort. They only believed that there were fruits to be got. "Strive and thrive" was their motto. And they toiled

terribly to build the modern world of scientific knowledge and industrial skills and freer governments and more intelligent religion than man had known before. Let us beware how we accept the results of their labor and scorn the faith that made them possible.

'HUMANITY HAS A FUTURE'

When our fathers tamed the wilderness and built cities, when they planted fields and raised corn, and planted homes and raised us, and when they built churches and schools and colleges and founded research laboratories and symphony orchestras and wrote books and painted pictures—they were saying to themselves, to each other and to the world: "*This country has a future. Humanity has a future.*" That was their creed, their star of hope. It was that faith that made them men of oak and granite and steel.

This very morning the press quoted Aldous Huxley, who has recently taken up his residence in the United States after much travel through it, as saying: "The thing that strikes me most about this country is its hopefulness. It is this quality that distinguishes your continent from Europe, where there is a hopeless depression and fear. It makes for a comfortable atmosphere and from a practical point of view, it is sound."

Never mind how many problems we are bequeathing to you. I was going to list some of them, but there is no time; some of them are all too obvious and you will find the others soon enough. Neither will I list the achievements of my generation which become the heritage of yours. I am prepared to argue, not in self-defense but on my conscience as a historian, that during the past forty or fifty years there has been a substantial amount of advance in some really important matters. But our progress has come very near to ruining us, and this is the world we are handing over to you. I am glad we are, for I don't believe we could ever straighten it out. A new age requires new leadership.

The enterprise of making religion effective in the world of the next forty years and relevant to its needs is as adventurous and unprecedented as that which Joshua took up when Moses ended his work on the bank of the Jordan. Some things must be carried across the river. The Ten Commandments were not left behind. You will not make the mistake of supposing that everything that is old is obsolete or that you must start from primordial chaos to build the new world of your hopes. There are some sound principles and great traditions in our heritage. They are your resources. But tomorrow's task is a new one. It is yours. It is worth doing, and it can be done. Now, therefore, arise, go over this Jordan.

REAL FRIENDS require no treaties. A treaty is something for the lawyers, and the more often a husband and wife go to see lawyers, the nearer is their divorce. I know I am saying something childish, but childishness is what the modern world has lost, to its disadvantage. For only the child can see the simple, obvious things, and only one who can see the simple, obvious things can build a peace, or enter the Kingdom of God.

LIN YUTANG.

What Happens When We Pray

BY WARREN G. ODOM

WHEN Jesus said, "by their fruits ye shall know them," he anticipated the modern demand for practical results by many centuries. For example, when William Knudsen was interviewed concerning the then prevalent strikes in defense industry, he said in effect:



"My primary concern is for neither the rights of capital nor of labor, but for the greatest possible production."

It is in a quaint novel of another day that we find the young heroine being queried by her maiden aunt concerning her evident choice of one suitor over another and her only answer is, "Barnaby does things."

Even as in business and in love, just so the church of today must heed the demand for results. Each year our church goes out to the community asking for considerable financial support. We believe that no cause is worthier than ours. Yet we must continually submit ourselves to the test. Do the results of our labors justify our continued support?

It is not beside the point to apply all this to the matter of prayer. I take it for granted that most of us in a congregation such as this do some sort of praying. But I must also assume that there are few of us whose prayers are as effective as we know they ought to be.

When Phillips Brooks first went to Boston as the rector of Trinity Church, he was asked to make the prayer at the Harvard Commencement. Col. T. W. Higginson saw his name on the program, wondered why an unknown young man should be thus honored, and made ready to endure a dull formality. But with the first sentence his attitude changed. He felt he had never heard living prayer before; that here was a man talking straight into the heart of God. Afterwards he said: "One would rather have been able to pray that prayer than to lead an army or conduct a state."

WHAT PRAYER DOES TO US—AND TO GOD

Not many of us, however, pray like that in public or in private. What, then, happens when we pray? In the first place, it changes our relationship with God. No longer am I a rebel against his evident will, but now I am a comrade seeking to cooperate in a common task. It is prayer which works the miracle—the miracle of a personality changed from selfishness to unselfishness, from resentment to love, from fear to trust. When we pray it does change our relationship with God.

Moreover, it is this kind of prayer which changes God's relationship with us. Listen: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine,

ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit." So this is not a one-way street; you and I are on a highway where traffic flows in both directions.

All of you have radios in your homes. This afternoon many of you will want to listen to the Philharmonic Symphony, but first you will have to fulfill one condition. You must turn the switch or push the button. Listening to God is as simple as that, but we must make the first move. So without prayer there are some things God cannot give to us and without listening there are some things he cannot say to us. The writer of the book of Revelation discovered it all long ago when he wrote: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Because I have prayed, God's relationship with me is changed.

PRAYER AND WORLD PROBLEMS

Again, genuine prayer changes my relationship with others. War is an all too present example of what happens when prayer is forgotten. Ambassador Dodd stated it for us in his *Diary*: "I have come slowly to recognize the insincerity of people who call themselves Christian. . . . If men were Christians there would be no war . . ." That is to say, "If men would really pray, there would be no war."

Nor is it any wonder that our divorce rate is reaching such large proportions or that so many of our homes are near the breaking point, when, quite apart from the practice of family worship, so many of us have even dispensed with giving thanks to God at the table. If prayer does nothing else, it brings release from the petty bickering and carping criticisms of which broken homes are the inevitable result. When I take someone else to God in prayer I cannot be critical or bitter. In the presence of the Highest I can discover only that which is high in others.

Once there was a man whose prayers bore such convincing results that his disciples wanted to know his secret. "Lord, teach us to pray," they asked. It was because he prayed as he did that he could say: "Greater love hath no man than this, that a man lay down his life for his friends." Purposeful prayer does change my relationship with others.

THE BEARING OF PRAYER ON HEALTH

Now most of you would agree with all that I have said. You believe it to be true. But there are some of you who would remind me that I began talking about practical results. These are the theological results of prayer, you would say, and we want something which gears in with life as we know it from day to day. All right, here's the first practical result—genuine prayer means good health. That's practical enough, isn't it? I make more calls each week on hospital patients than on any other one group. The other day I counted eight doctors' signs in one city block. The problem of ill health is a very real one for all of us and one of its most readily available solutions is genuine prayer. As one physician of deep understanding put it, "You never

have a sick body that you do not have an ailing mind."

Thus, as has been suggested, when a preacher speaks of loving one's enemies, it is not only high religion but sound common sense, physically. To hate is not only to sin spiritually, it is also poison for one's body. To put it boldly—hate may well mean ulcers of the stomach. Furthermore, the Beatitudes are exactly what they are called—beatific attitudes. The man who obeys them is blessed, spiritually and physically, while the man who disobeys them is damned, not only in soul but also in body.

Mary Austin was one of the brilliant writers of another generation. At the height of her career she was told that she must cease all work and that her life-span was little more than eight months more. As a result she decided to spend the rest of her days doing what she had always wanted to do and never had, to explore the cultural centers of southern Europe. When she left, the friends who said good-by did so with tears in their eyes. Her shoulder was tightly bandaged, her arm was in a sling, she could not ascend the gang-plank unaided. Not one of them expected to see her again. Then, one day nine months later, a friend met her in a Vienna gallery. The sling was gone and Mary Austin was the picture of health. But not until the inquiry of the friend did she realize what had happened. In her own words, "Feeling cautiously for the place where the pain used to be I realized that in the process of achieving complete detachment for my prayer project I had left my pain behind me."

WHEN SOMETHING HAPPENS

More than this is true, however. To pray meaningfully is to release our potential energy. Dr. Fosdick tells of a well known young singer who sought him for an interview. He had lost, so he said, all vital religious life. But in his concerts he never stood up to sing without first praying. His friends laughed at him. They said: "You sing well because you have a beautiful voice, not because any divine power helps you." "And," he said, "according to my theory they ought to be right, yet I never sing well until I pray, and something happens in me when I do."

Of course it did, and something happens to us when we pray. It is then, and not until then, that we lift the gates and let the power which is God flow through us. In other words, through prayer we lay hold upon the available resources and release our own potential energy.

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! We rise, how full of power!

Once more, purposeful prayer changes the world. You want proof of that? Here in Auburn we are prison-conscious; we know the tremendous strides which prison reform has taken. Not one of us would want to go back to the old days if we could. All that

began when a devout Quaker woman, with the warnings of the authorities ringing in her ears, dared to begin work in Newgate prison. The conditions Elizabeth Fry found there were so evil as to be almost indescribable, yet a few months later those in charge said a miracle had been wrought. They asked for her secret and she told them she never began a day of her life without an hour of silence.

We're especially proud of our free public school system here in America. That goes back to Horace Mann who is said to have remarked that he never missed attending the Sunday morning service of worship unless prevented by illness. Or, take the great work of the Y.M.C.A. around the world. The founder of that was George Williams. When he went to work in a London shoestore one of the employees said: "It was almost impossible to be a Christian and work there, but after George Williams came it was difficult to be anything else." I tell you again, purposeful prayer does change the world.

A STORY OF AVAILING PRAYER

These, then, are some of the results of prayer, and we have said nothing of how to do it. Let me tell you one story and perhaps it will bring its own suggestions. It comes from one of the books of Dr. Leslie Weatherhead. A very devout Scotsman was deeply troubled about his prayer life. One day he took his troubles to his pastor. Said he: "I try to pray in the morning but I'm always in too big a hurry. Then I try to pray at night but I'm so tired I go to sleep on my knees."

His was a wise pastor, for he said to him: "James, don't you worry about that. You don't have to get down on your knees. When you come home from work sit down in your favorite chair. Then pull up another chair and imagine your best friend is sitting there. And your best friend is Jesus, you know. So you talk to him about what you've been doing all day. Tell him everything—the things you're ashamed of and the things you are proud of as well—about what you'd like to do on the morrow and the days ahead."

James went home to try it, but he was not a young man and before long he fell seriously ill. One day the pastor's bell rang and there stood the daughter of the old Scotsman in tears. "I don't know how it happened," she said; "father seemed so much better that I thought I'd sleep a little, but when I returned he was gone."

The pastor spoke words of sympathy but she had not come for that. "I wanted to ask you something," she said. "When I came into father's room there was a chair turned toward the bed as if some friend had just gone. I'm certain it was not there before. I wonder if you know anything about it." So the pastor told the daughter the story I have told you—a story of prayer which brings results.

Did we ever need this more? As for myself, more than ever in the days ahead I must dig deeper and reach higher; to take hold of that which is greater than myself; to know in reality that "from everlasting unto everlasting, thou art God." This is what happens when we pray.

An Uneasy Conscience About Killing

By ROLLAND W. SCHLOERB

It is not the will of your Father who is in heaven, that one of these little ones should perish. Matthew 18:14.

MANY thoughtful young men in the armed forces today have an uneasy conscience about killing other men. And their uneasiness is shared by countless parents who are deeply pained because their sons must learn the art of destroying their fellow human beings.



The uneasy conscience grows out of the conflict that results from the fact that the nation says to him, "Thou shalt kill!" while a voice from his religious heritage says, "Thou shalt not kill!" Although he knows that the Hebrews did not apply this command to killing in war, he has been trained to nourish certain humanitarian impulses which summon him to heal and to build human lives rather than to destroy them.

This conflict within the hearts of men is revealed in two conversations which came to my attention within the past few weeks. A member of our church told about a chat which he overheard between two soldiers in a smoking compartment of a Pullman car. These men had been in combat in the Far East, and they confessed to a sense of revulsion against killing people. One of the young men had been sufficiently troubled by this question to ask his chaplain if it was right to kill a man. The answer given was, "Yes, it is right to kill." But then the chaplain took the young man to task for some other lapses in his moral conduct. The soldier could not but muse upon the perspective of a religion that frowned upon sins of the flesh and then condoned the taking of a human life.

The other conversation took place between a soldier and Professor Conant of Harvard. The soldier, who was a sincere Christian and a member of the Episcopal Church, told the professor that he had decided not to take communion for the duration of the war. When asked for the reason, he responded that it did not seem right to share in the sacrament of the Lord's Supper when he was learning how to kill his fellow human beings in one of the most effective ways of killing in the service.

Each of these men had an uneasy conscience about the killing business that war demands of him. What can be said to those who have an uneasy conscience about killing? One hesitates to make any comment whatever, especially when he recalls a devastating sentence with which Professor Westermarck concludes a chapter in his *Christianity and Morals*. "War," says this not too friendly critic of Christianity, "is a rock on

which Christian principles have suffered the most miserable shipwreck." And yet one ought to try to give the best response he knows to the person who is troubled by the terrible necessity of taking human life.

I

The first remark that I would like to make in this connection is not very illuminating or reassuring. But it ought to be said: *We are all in the killing business.* The young man who is being taught how to bayonet an enemy, or how to strangle a sentry on duty, is acutely conscious that he is learning how to kill. And the bombardier too is becoming aware that he may be the one to release the tons of metal that will bring death to civilians and soldiers alike.

But these men are not the only ones in the killing business. We are all in it. We who forge the iron into the bomb, we who put the weapon into the boy's hands, we who pay the bills to produce these materials of war—we are all in the killing business. Whenever a person purchases a war bond he may be thinking chiefly of the good investment that he is making, or of the fact that he is doing his part to prevent a ruinous inflation from descending upon the country. But he ought also to remember that he is having a part in the killing business.

Even the person who refuses to buy war bonds, but who pays his taxes, has a part in the killing. Most of his tax money is being used to support a war machine. He may not will it so, but neither does the young man want to devote himself to the killing business. And the man who refuses to cooperate with his government in any way, and who is taken to jail, is drawing off man power to care for him and to feed him and is thereby helping the killers on the other side.

It is impossible to escape from having a part in the killing business, and we must at least say to the soldier with the uneasy conscience: You are not the only one with a troubled conscience—we are all in it with you.

II

Something further can be said: *The vast majority of the human race despise killing.* There may be a few sadistic individuals who enjoy inflicting suffering on their fellows, and who feel a sense of power in crushing the life out of people whom they fear. It is possible to quote individuals who think that this killing business is something desirable. One will suffice. Mussolini, who should have reason to ponder the wisdom of his words, said some years ago: "Fascism believes neither in the possibility nor in the usefulness of perpetual peace. War alone brings to its highest tension all human energy and puts the stamp of nobility upon the people who have the courage to engage in it."

This kind of talk is no doubt indulged in to whip up a nation to serve the purposes of power-seeking leaders. Most people would echo the feelings of Captain John Woodward Philip. During the Battle of Santiago, as his battleship Texas was sweeping past the burning ship Vizcaya, his men started to cheer. But he stopped them with the words: "Don't cheer, boys! The poor devils are dying."

The news that heavy losses are being inflicted upon the enemy brings some reassurance to us, but hearts are heavy at the thought of the wholesale destruction of human life and property. We are all in the killing business and we do not like it. But our comments on this matter cannot end there.

III

We have learned that *killing is not stopped just because we do not like it or refuse to participate in it.* In fact, there is some reason to believe that the fact that people refused to have anything to do with the forcible restraint of violators of international law, made it possible for them to build mighty war machines.

If powerful and responsible nations in the international community had been willing to threaten to resist by force those who violated the territories of others, they might have prevented the widespread slaughter that is going on now. It is not enough to hate killing and to refuse to kill. One does not prevent the growth of tyranny simply by refusing to kill."

IV

What shall we say then? Shall we agree with the chaplain who said, "Yes, it is right to kill"? I would rather agree with those who say, "Killing is wrong. We cannot bless war. We cannot call war the coming of the Kingdom on earth. It is not the will of God that one of these little ones should perish."

It is not Christian to kill. But neither is it Christian to allow tyrants to use their power to kill. It is not right to sit back and assume that the refusal to participate in the struggle is Christian. *None of the possibilities with which a person is confronted during these days is absolutely Christian.* They all have something bad about them. Since our sinful acts have caused this kind of world to come to pass, we have no perfectly Christian alternative.

To kill men in war or to threaten to kill them is not Christian, but it may be the least unchristian of the courses open to us in this kind of world. Resort to war is no good, but it may be less evil than any other possibility confronting us.

A young man may still insist that this leaves him with an uneasy conscience. If he goes to war he is not certain that he is choosing the lesser of two evils. Likewise, if he goes to a conscientious objector camp he may not be certain that he is lending his aid to the side that he believes in. Uneasy consciences everywhere! And thank God for them! Let us continue to keep our consciences uneasy, for this tension ought to be kept alive.

One of the Tawneys once said that "war is either a crime or a crusade." That is too simple a distinction. If war is a crime then it is completely bad. If it is a crusade then it may be interpreted as completely good. War is always bad, but it may be less evil than other possibilities offered. There is a sense therefore in which we can reassure the young man by saying, "Peace, peace, when there is no peace." Your uneasy conscience should reassure you, for you are sensitive enough to know that killing is not Christian, even though it may

be less evil than refusing forcibly to resist the tyrannical regimes that frankly disavow all Christian standards.

V

This leads us to a final assertion: *Since killing is so unchristian we ought to dedicate ourselves to do all we can to prevent this killing business from recurring.* The destruction that war brings is getting serious enough that mankind as a whole really ought to do something about it. War is a luxury that humanity cannot afford much longer. As long as little professional armies slaughtered each other from spring to autumn, nations could absorb the shock, but with the destruction of huge populations and property, war is becoming a very expensive luxury.

For many people the stopping of the killing seems utterly hopeless. Their observation is: There will always be conflicts, and so there will always be war. One can agree with the first part of the statement without being compelled to accept the second part. There will always be conflicts of interest. But these do not necessarily always have to be settled by people killing each other. The reason that nations resort to war is that they have no other way of getting their rights. If some rough justice is approximated by other machinery, national leaders will not be able easily to whip their people into war frenzy.

For many generations England and Scotland were periodically at war with one another. It seemed to be a foregone conclusion that these two people would fight each other. But the time came, as Stephan Zweig points out, that this recurring warfare seemed to the dwellers on one island a "senseless iniquity." These two nations had too many common interests to destroy each other. And so in 1707 they united and for over two centuries they have settled their differences by other ways than killing each other.

The time will surely come when dwellers in One World will regard war as a senseless iniquity. They will seek other means than periodic bloodletting to settle their differences.

When I made a short trip through Europe nineteen years ago, two buildings impressed themselves indelibly upon my memory. One was the War Museum in Berlin. There in the dark corridors were displayed all of the instruments of killing and destruction that man had devised. A heavy pall seemed to hang over the place as if the dead hand of the past were strangling the present.

The other building was the Hague Peace Palace in Holland, where the Permanent Court of Arbitration convened. The Palace itself was built of materials brought from many lands, and its rooms were dedicated to settling disputes by other means than by having the disputants try to kill each other.

The first museum seems most contemporary, and yet I believe that the future lies with the kind represented by the Hague Peace Palace. *Killing is simply not Christian—War is not the fulfillment of the Christian ideal.* At any one time it may be the least evil of possibilities, but one must preserve an uneasy conscience

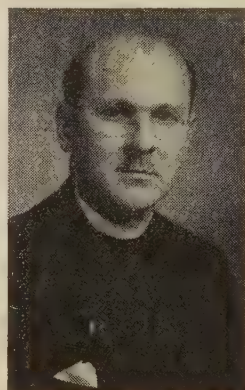
about it, that he may do all in his power to prevent its recurrence and that he may always remember that "it is not the will of the Father in heaven that one of these little ones should perish."

What Labor Expects of the Churches

By O. WALTER WAGNER

My brethren, hold not the faith of Jesus with respect of persons. James 2:1.

THE American churches are writing one more chapter in the long biography of the disappointed Christ. The Carpenter of Nazareth, the sturdy fishermen, tentmakers and toilers, the common people whom Jesus trusted to build his church, are virtually aliens in



the house of God. Jesus has been replaced by the second person in the Trinity, the King of kings, the Lord of lords, and the common man has been replaced by professional men and important little business men. Theology and materialism have routed the church of its original spirit and body. The extent of the alienation of the workers from the church is manifest in the dilemma of the boulevard churches' observance of Labor Day Sunday. A Labor Day sermon should be delivered in the presence of workers, but absenteeism on the part of labor at the gates of the temple is a very real charge, albeit it is a minor infraction at the gates of the factory. The dilemma can only be solved by preaching to those present.

EARLY CHURCH A COMMUNITY

Not that we haven't had a great deal of pulpit pounding about labor in the present crisis! The church has definitely taken sides on the labor situation, but to its shame it has taken the wrong side. Today the faith of the Carpenter Christ is held definitely with respect of persons. We have been saying to the comfortable, luxury-loving middle class, "Sit ye here in our cushioned pews," and to the workers of the world, "Stick to your jobs"; or at best, "Hit the sawdust trail." The modern church shelters the owners and shuns the workers. Exceptions to the pattern do exist but they serve only to prove the rule. The number of labor temples in America can be counted on the fingers of one hand, while the comfortable middle class churches cover the land.

It was not always so. Christianity began as a mass movement among the common folk of Palestine. It was part of the genius of Jesus that he trusted the building of the Kingdom and the growth of his movement to the multitudes of oppressed, belabored people. The common people heard him gladly. There was no

toning down of his warnings to men of wealth; no slacking of invective hurled against those who tithed mint and anise and cummin but left undone the weightier matters of justice, mercy and faith; no softening of the requirements of discipleship. Love of money stood condemned as the root of all evil; religious formalism militated against righteousness and rich young rulers were turned away from the Kingdom. Blessed were the meek; they would inherit the earth. Blessed were the persecuted; theirs was the Kingdom. No more forthright allegiance with the common people could have been made than that which Jesus envisaged, encouraged and inaugurated. He was accused by the "best people" for his open association and alliance with the commoners.

THUMBNAIL HISTORY REVEALS BETRAYAL

A thumbnail history of the church's relation to labor will show its final capitulation to the "best people" and its betrayal of the very group that Jesus trusted. The early Christian church rapidly made converts among the masses but only slowly won the intellectuals of the Greek-Hellenic world. To them the simplest gospel was a stumbling block. The imperatives of the evangel—loyalty to Christ, supreme worth and reverence of personality, devotion to unselfish service, primacy of love in action, salvation through vicarious suffering—attracted the oppressed and harassed people who understood the Carpenter of Nazareth. Intellectuals, landed aristocracy, military might and political royalists looked askance at these laws of the heart and followed their traditional faith in mammon, might and murder. The masses made the church great but the minority made it mighty—and might defeated the Carpenter and his people. The powerful Catholic Church of the early centuries flaunted Jesus' faith in the essential dignity of the common man and failed utterly to heed his warnings against allegiance with mammon.

From Constantine to Luther the church established the "brotherhood of beauty" but failed to keep the "brotherhood of bread." Beautiful cathedrals were built but the laborers who were conscripted to build them were starved both physically and spiritually. Hopes for economic security and spiritual enlightenment ran high among the peasants of middle Europe in the sixteenth century when the Reformers proclaimed anew the imperatives of the gospel, but again the minority defeated the masses. Protestantism made a too easy alliance with emerging capitalism. The feudal lords won the chief seats in the new Protestant churches and the masses were again beaten down to the status of economic slavery and spiritual bondage. "Sit ye here in the chief seats," said the Protestant church to the Bourbons and budding capitalists, and to the peasants, "Wait a while. Keep your place."

IN MATERIALISTIC AMERICA

Again in the colonization of America the churches were made up of the common people and a healthy philosophy of the dignity of work served to build a brotherhood of bread. Smith's edict, "He who will not work shall not eat," orientated the early American

church in the gospel of the Carpenter. Again hopes ran high but not for long. With the advent of the factory system, the machine age and the control of business and finance in the hands of a few, the church adopted the prevailing culture and accommodated herself to capitalism. Calvin's endorsement of capitalism and Nietzsche's philosophy of the glorification of the superman were ideal for the period of rapid industrialization. Religion and philosophy joined hands to endorse competition and rugged individualism. The gospel of Christ, with its emphasis on cooperation, mutual interdependence and the supreme worth of man, was again in eclipse. The modern church is the result of this inordinate trust in gross materialism and supermen.

Because of this acquired middle class nature the modern church militates against economic democracy and forestalls the ascendance of the common man. Governments may proclaim the "century of the common man," but to bring that about a reconversion to this first-century concept must first take place in the citadels of Christ. Herein lies the utter shame of the churches. Nowhere is the comfortable, luxury-loving middle class so powerful and secure as in the churches. Consciously they perpetuate their own point of view. Professional leaders, business men and noonday clubmen sit in the seats of authority on too many church councils and consistories throughout the land. They determine the budgets, dictate the policies and decide on the pastors they want. Large amounts of money for Christian social action, sympathy with organized labor and the calling of prophetic pastors are not of the mind or mood of the modern church. Indeed, it is a disqualifying factor for the pastor to have pronounced views on the social imperatives of the day. Wealth frequently prefers courtiers to saints.

WHEN BUSINESS RULES RELIGION

That the modern church has succumbed to the culture and competitive spirit of this materialistic age is seen in its preachment of the same idea of success that one hears at the noonday service club. The same selfish hardness of the current business philosophy is too often accepted in running the modern church plant. Even the nomenclature of the church smacks of the machine age. In complete opposition to the New Testament teaching, "A man must lose his life to save it," the modern church still mouths the Calvinistic formula: "If every man will do the best by himself, he will thereby do the best for society." Thus the church lives by the motto of the mercantile class, "Don't mix business and religion"; the end result being that the very nature of the present-day church militates against the democracy of the New Testament. There can be no century of the common man until the church is reconverted to Christ's faith in the essential dignity of ordinary men.

Even the shortest review of the struggle of labor to establish the brotherhood of bread reveals further the shameful role of the churches in an almost total loss of the love and loyalty of the very group Jesus trusted. As early as 1525, when the peasants set forth their simple and just demands in the celebrated "Twelve

Articles," they based them on the Bible, with high hopes that the new church would support them. Luther met these demands with his infamous attack in two pamphlets, the one being entitled "Against the Murderous and Thieving Mobs of Peasants." He advocated the cruelest butchery of the masses and inflamed the massacre of 100,000 peasants. The effects on Luther and on the new church were stupendous. Thousands of supporters fell away to the radical Anabaptists. Freedom from ecclesiastical bondage did not mean freedom from feudal tyranny. The Protestant church early said to the landed gentry and princes, "Sit ye here," and the new church had ringside seats at the murder of the common people.

TODAY'S RECORD OF THE CHURCHES

Three hundred years later, when another effort was made on the part of the American working class to assert its rights, violence broke out in connection with a Brooklyn streetcar strike. Again an eminent minister pounded his pulpit in an invective strangely like Luther's: "If clubs will not do, then bayonets; if bayonets will not do, then lead; if bullets will not do, then Gatling guns." He was quite willing to see the churches turned into hospitals for the victims of his invective as long as labor was kept in its place.

In the Haymarket riot, when the struggle centered in Chicago where labor sought to be released from the grind of a twelve-hour day, according to Art Young in *His Life and Times*, not ten clergymen could be found in the whole land who would courageously stand by the condemned men. When public opinion later reversed its judgment and acquitted these heroes of the labor struggle, the church was again in the sorry position of having stoned the prophets.

During the organizational days of the C. I. O., when squads of policemen were consistently used to break up strikes, when workers were literally shot in the back and killed, when countless hundreds were injured, the church by and large took up the cry of the press and labeled this new and urgently needed organization of the unskilled workers as "Reds," "communist" and "Moscow-motivated." In the recent coal strike a survey of the city's Sunday sermon topics heralded: "John L. Lewis Public Enemy No. 1," "Miners, Marauders, Murderers," "Labor Hinders the War." Not one sermon topic indicated that the Christian church could have an opinion contrary to the press, radio or public opinion. The church still takes sides on the labor question, but to her shame she still takes the wrong side.

THE CHURCH'S TRUE PROPHETS

Is it any wonder that a leader of organized labor recently addressed a convention of workers saying, "In this gigantic task of creating economic democracy you must realize that you stand alone. The kept press maligns you. The powerful radio blasts you. The misguided public distrusts you, and the Christian church discards you."

In all fairness the Christian church can answer that it has had its Gladden, Rauschenbush, Taylor, Mul-

lenbach and Holt. It has its social creeds and denominational pronouncements and almost every church has at least a fraction of organized labor on its rolls. In the same spirit of fairness labor announces its appreciation to these prophets crying in the wilderness: "Repent ye. The century of the common man is at hand." Both the church and labor realize, however, that overt opposition and cold indifference characterize their relations in this year of our Lord.

Is it any wonder that when the working people find their cause opposed and repudiated by their churches they turn away, chilled and angry. It cannot be denied that there is at present an alarming alienation between the working class and organized religion. The degree of alienation stands in proportion to the industrialization of the community. Highly industrialized centers have a low percentage of the representatives of labor on the membership rolls of the churches. The commercial and professional classes dominate the spiritual atmosphere in all our city churches. It would be an unspeakable calamity for the Christian church to continue to say to the comfortable middle class, "Sit ye here in our cushioned pews," and to allow the working people to drift from indifference to bitterness and open hostility.

NEUTRALITY IS IMPOSSIBLE

The Christian church cannot be neutral in this tremendous struggle between capital and labor. If the church tries to remain quiet it thereby throws its influence on the side of things as they are and the workers will rightfully feel that the church has betrayed her true mission. If the church loses the love and loyalty of the working class it loses the very group that Jesus trusted. Again, if the church openly espouses the cause of the comfortable, she will herself come to a slow and comfortable death. Salvation for the church and for labor lies in the biblical admonition, "My brethren, hold not the faith of our Lord Jesus Christ with respect of persons."

Since the church cannot be neutral it must be informed. It should know what labor expects of the church. Labor expects that the Christian church will have the perspective of history and be familiar with the hard-won rights of the workers of the world. There is no place and has been no time that men have been able to live without labor. Our present place and time exact a tremendous amount of sweat and brawn. It is an hallucination to think that the machine age has emancipated the worker. Thus far it has harnessed him more cruelly to a conveyor. Living like a robot, keeping perfect sway with the maddening monotony of the machine, he is worse off than were his predecessors the herdsmen, the husbandmen and the handicrafters. They possessed their stock, their land, their tools. They planned their work, created finished products, and sold them to their profit. The modern industrial worker is bereft of all but his labor. Individually he is lost. His status is that of an industrial slave. Only by standing with his brother can he carve out a career for himself and security for his family.

Labor expects the church to see that in its long,

bitter, heart-breaking, soul-stunting struggle from chattel slavery, from the fourteen-hour day, from low wages, from filthy factories, it was making a sustained effort to break the bonds of economic slavery for the vast majority of the people. Labor expects the church to see that the ten million members of bona fide unions and their forty million dependents are a bulwark for democracy, a threat to fascism, a power for a more equitable distribution of wealth and America's highest hope of a more complete democracy. Labor still hopes that the Christian church will openly align herself with these forces for a better world. Labor still hopes for equality in the house of God.

Labor expects the church to sense its communion in the kingdom of bread. No one lives by his own efforts and least of all can the church afford to be insensitive to its dependency on all who labor. Wherever there are conveniences, commodities, comforts, there is back of them a long line of laborers who by the sweat of their brow make our daily bread possible. Back of our food are the farmers, dairymen, draymen and delivery men; back of our homes are the masons, carpenters, bricklayers; back of our clothes are the merchants, weavers, tailors; back of our fuel are the miners, back of our autos are the mechanics, back of our every commodity stand the industrial workers of the world, bereft of all but their labor. They expect the church to sense its real communion in the kingdom of bread that they make possible and accessible for all. Shame, thrice shame upon the church that bites the hand that feeds it.

THE MISTAKES OF LABOR

Labor expects the church to be sympathetic toward its mistakes. Mistakes there have been in policy, pressure and program. Until recently, all leaders of organized labor came up from the ranks. Unlettered and unloved, these uncouth but deeply concerned unsung heroes of the American scene had to win each inch of their rights from skilled corporation lawyers, from shrewd, seasoned executives, from rugged individualists who surrendered no prerogative without a bitter battle. No labor leader denies that mistakes were and are made. In the bitter opposition incurred by labor at the hands of employers, Pinkerton spies, manufacturers' associations, over each item of their demands, over the eight-hour day, over safety devices, over seniority, over collective bargaining, over the check-off, the union shop, the preferential shop and the closed shop, labor had and has only one weapon—its labor. Bereft of tools, of a voice in management, of ownership, with only their hands left, the workers have had to resort to the strike. Strikes are relatively few and account for only a fraction of the man hours lost to industry, and they would have been even fewer had labor the advantage of trained social engineers, adequate resources for the formation of public opinion, and a voice in management. Mistakes arise out of these limitations.

Labor realizes that on occasion it has also been betrayed from within the family of labor. Through all its struggle labor has been building up a dam to raise the water level so that all workers might irrigate their

fields and raise better crops. Occasionally some unscrupulous labor leader breaks through the dam for a sudden supply for himself. Thus arises the charges of labor racketeering and union corruption. The record stands for itself! Labor has been singularly blessed with a good record. To expect the emerging organization of labor to be simon-pure is to exact from the workers a standard of ethics noticeably lacking in capitalistic corporations and not always practiced by the Christian church. While labor expects the church to be sympathetic toward its mistakes, it has not demanded that the church wink its eye at her shortcomings. Labor does expect the church to realize that all the average church man knows of the labor movement is what he reads in the papers—papers that are owned and controlled by the very group most hostile to labor. Both church and labor need the perspective of history and a knowledge of facts for the advent of better relations.

CHURCH MUST UNDERSTAND LABOR

Labor expects the churches to understand the nature of her cause. Labor still faces a hazardous world. In ten years 150,000 workers lost their lives in industry; annually hundreds of thousands of casualties occur; daily the maddening monotony of the conveyor system takes its toll in mental casualties; industrial fatigue is slowly but surely enervating millions of massed workers. Hundreds of thousands are harassed by part-time employment. Unsanitary, unsafe and unsure working conditions still prevail. Low standards of health, education and living are the lot of millions of southern sharecroppers. Migrants go unhoused, uneducated and uncared for. All these problems labor seeks to solve by an adequate organization, wise legislation and united action.

When the church speaks and makes its pronouncements labor expects her to understand the unfinished status of its cause. Labor demands the kind of sympathy that will condone its admitted mistakes and yet discern the justice of its cause in spite of the excesses of a few unscrupulous leaders. Certainly labor can expect the church to be swiftest to awaken to the validity of its cause, the bravest to speak out against those forces that continually seek to defeat its gains, and strongest in demands for justice, righteousness and fraternity.

To her shame, the church is on the defense in regard to labor, defending things as they are in place of converting an age of materialism, secularism and mammonism to the kingdom of spiritual values. Paul's warning to the church is again timely: "Be not conformed to this world, but be ye transformed by the renewing of your mind." Translated into present terms the challenge is clear: "If the church cannot Christianize commerce, commerce will commercialize the church."

CHURCH MUST WRITE A NEW CHAPTER

Salvation for church and labor lies in the prophetic souls who through the ages have been a remnant for the Master's true cause. From Francis of Assisi to Harry Ward the church has had its practical saints

who saved the church from a complete commercialization. All who love the church must supplement hard criticism with constructive discipleship and a determined evangelism of the whole community. The millions of honest workers await the church's social awakening.

It is time that the church write a new chapter in the biography of the Carpenter Christ. She must emancipate herself from one class and become a true community. She has far less to fear by sitting down with laborers and commoners than from her splendid isolation with the "best people." Prerequisite to her appeal to the multitudes of unskilled workers to return to the church, must be the conversion of her present constituency. Salvation must begin within the church. There can be no easy exegesis to tone down the gospel, no neo-orthodoxy to defer the gospel, no religious relativism to escape the gospel. The voice of the prophet must again be heard in Zion. Like Amos, the modern pastor must stand in Bethel, the house of God, and cry out: "I hate your comfortable services, your partisan communion meals, your long litanies, your stained glass windows and cushioned pews, your polite ushers and vested choirs, your sermons and prayers and songs. I will not listen to them until justice is rendered the common man and righteousness characterizes your worship."

THE HOPE FOR THE FUTURE

The church needs also a host of Moseses who will leave their ivory palaces of contentment to join the industrial slaves in their struggle to win a land of milk and bread. A single convert from the comfortable class, raising his voice at a board of directors meeting in behalf of the brotherhood of bread, will do more for the cause of labor than all the pronouncements of the church at her stated conventions. For a long time to come, Labor Day sermons can well be directed to those present:

"My brothers, do you try to combine faith in our glorious Lord Jesus Christ with acts of partiality? For if a finely dressed man with a gold ring comes into a meeting, and a poor man in shabby clothes comes in also, and you pay attention to the man in the fine clothes and say to him, 'Sit here; this is a good place,' and say to the poor man, 'Stand up, or sit on the floor at my feet,' have you not wavered and shown that your judgments are guided by base motives? Listen, my dear brothers. Has not God chosen the world's poor to be rich in faith, and to possess the kingdom that he promised to those who love him? But you humiliate the poor. . . . You must talk and act like men who expect to be judged by the law that treats men as free."

OFTEN, today, we ask: "When the Son of Man cometh, will he find faith on the earth?" If he finds it, where will it be? Not among crowds, not in vast cathedrals, not in proud conventions, not in advertised conferences, but in quiet, white-faced groups of those disciples who will die before they will give up the faith.

JOHN RAY EWERS.

The Handwriting on the Wall

By AARON N. MECKEL

TEKEL; thou art weighed in the balances, and art found wanting. Daniel 5:27.

THE SCENE of this text is hardly a pleasant one. The proud king of Babylon, Belshazzar, is giving a banquet to his henchmen. Vulgar and obscenity are the order of the day. At a critical moment of the banquet, something startling happens—something that



makes the knees of the worldly monarch smite together in craven fear. We read that the "fingers of a man's hand" appear and write on the palace wall. What can these words mean? The king sends for his soothsayers, but they cannot interpret them. Fortunately, the Lord had a man who had kept himself unspotted in the midst of all this profligacy. Daniel, man of God, can interpret the words. Fearlessly, he addresses the king. "What do these words

mean? Simply this—false pride and luxury have destroyed you and your kingdom, and now it shall be wrested from you and given to a worthier. Thou art weighed in the balances and found wanting!"

Well do I remember the old-fashioned temperance lecturer with his stock of stories and the inevitable signing of pledge cards. His methods are hardly for us, and yet, let this be plain—there is a handwriting on the wall for us, and as Christian people it is time we are reading it and then doing something with regard to it. Today I want to lay a few facts before you and let everyone judge as to the truth of them in the jury room of his own heart.

THE PLIGHT OF AMERICA

There is overwhelming evidence that the liquor interests, in company with their corrupt allies and vicious propaganda, are fostering a warped view of life on the part of young and old alike. Speaking before Congress on the moral softening of the American people, J. Edgar Hoover said: "If during these tragic days we forget the moral needs of the generation, we shall betray the trust placed in us." Perhaps a note of warning is not being sufficiently sounded from the pulpit! Have we in the church grown careless, craven and fearful before those who would sell out our Christian heritage?

Consider the enormous rise in intemperance. Dr. Thomas J. Meyer, president of the American College of Neuro-Psychiatrists, calls attention to the fact of a million chronic alcoholics in the United States, and warns that this number is being added to annually at the rate of over 60,000—and that in a time of national emergency. Ask the insurance companies to turn to

their indices, and you will find that one leading company alone filed 35 per cent more rejections after the first four years of repeal. Or turn to the conservative *Roman Catholic Encyclopedia* and read: "Alcohol is of all causes the most frequent source of poverty, unhappiness, divorce, suicide, immorality, crime, insanity and death." Do you need any further evidence? Look around! Walk the streets of our cities with open eyes, and you can't miss noting that more drinking is being done by women and youth than at any other period in our national history. Ponder also the alarming rise in juvenile delinquency. Behold, the handwriting on the wall! Verily, he who runs may read.

THE RADIO AND MOVIES

Consider now the psychological impact of all this on the mind of the growing generation of youth. Has not the time arrived when we should both individually and collectively utter a word of protest to the management of our radio stations? The advertisers of drink are subtly bringing us to the point where we regard drinking as the normal, fashionable thing to do. "Treat your neighbor right—drink Hacker's Ale"; "Pep up your war diet with Heinz." Take a look at the billboards scattered along the highways. See the picture of a boy and girl, ale glass in hand. Friends, is this the much-talked-of "American way of life"? Is that what our boys are "fighting for"? If not, why are we so mute and unprotesting about it all?

Or turn to the province of the movies, certainly the most powerful medium through which the liquor industry can advertise its wares. At least three-quarters of the national population attend motion pictures every week. Think of it—three times as many as attend church! A committee of inspection found that in 55 per cent of these pictures drink scenes are presented with a bar. Now, think for a moment of the effect on the children of the nation of all this false conditioning, and figure out for yourself the direction in which we are traveling.

THE LURE OF BIG PROFITS

Again—the purveyors of alcoholic beverages and their logical bedfellows, the gambling promoters, are primarily motivated by one thing, the greed for profits.

Quite unsuspected by many, they are exploiting the patriotic motif for all it's worth—to them. Now, if anyone wishes tangible evidence as to how "patriotic" this industry actually is, let him read in the *Brewers' Digest* for May 1, 1941, these words, which I quote literally: "The opportunity presented by the war to the brewing industry is so obvious as to require no further comment. Here is a chance for the brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest consuming section of our population."

Friends, remember these words the next time you see on a billboard the picture of a young man in the uniform of his country, with an ale glass in hand. Remember them, too, when you read newspaper statistics about the so-called enormous revenues taken in as taxes from the sale of liquor. It would be interesting to compare the staggering profits made by the beer barons, in one column, with the comparatively small revenue taken in as taxes in the other—but of course the former are not for publicity!

DRINK AND THE WAR

Think, too, of the tragic cost that can never be put into statistical columns—the broken lives and homes, the warped minds and syphilitic children of drunkards. Do you know that whereas sacramental wine for the celebration of the Lord's Supper is actually rationed, there is no corresponding restraint for the venders of liquor? Have you noticed that whereas we are severely rationed on tires and gasoline, the beer trucks roll by quite as usual? Have you considered that while our wives and mothers carefully save tin and other materials helpful to the building of armaments, the lieutenants of "John Barleycorn" still receive more than 70 per cent of their usual quota of these same materials? Yes, for the liquor interests it is still "business as usual," war or no war. For some strange reason, our politicians—with the exception of a few courageous souls—are notoriously lenient toward the barons of booze. Look now at the handwriting on the wall! It fairly screams at one!

Not the least of the charges against the liquor traffic is this—that it is actually seriously sabotaging the national war effort. And that at a time when men are

A Pastoral Prayer

By EDWARD SCRIBNER AMES

OUR FATHER, we pit the few fretful years of our lives against Thy eternal patience. We are experimenting; Thou art experienced. Thou hast long known and clearly shown to Thy children the right way, but in our ignorance and arrogance we try all wrong ways first. Continue Thy mercy toward us until we learn to trust Thy wisdom, heed Thy voice, and walk in Thy way.

Help us to see beyond the limited horizon of our day to Thy eternal purpose. Lift us from the weakness of confusion to the strength of a dedication to Thy will.

Make us keenly aware of Thy presence, that Thou art here and Thou dost care. Teach us to live in the midst of troubles with an untroubled heart. Make us taller than the night which surrounds us, bigger than the problems which perplex us, and larger than the little things which daily crush us.

Remove all barriers and impediments from our lives that we may fully become Thy children, and be unfettered in our work, and unrelenting in our hope of the coming of the Kingdom of God. Through Christ we pray. Amen.

offering their very lives for a cause which they deem sacred. Salute, then, if you will, war saboteur number one—the liquor interests!

THE FACTS ABOUT ABSENTEEISM

We have already pointed out some of the facts of this sabotage—the growing human scrapheap due to alcoholism, the subordination of all else to the profit motive, the warping and false conditioning of the mind of youth. Now, let us illustrate this damaging process in a specific area vital to the successful prosecution of the war—absenteeism. Again we quote from a strictly unbiased source.

Wilbur DuBois, well-known food chemist, investigated many of the war plant areas in the nation, and this is what he found, as told in the *Christian Century*. First, he quotes Secretary of Labor Perkins to the effect that absenteeism in our war factories totals at least 5.4 per cent; then he proceeds to prove that much of this absenteeism is due to alcoholism. This investigator went from plant to plant and found what we would expect—that the liquor industry, true to type, has spread out its greedy talons like a gigantic octopus at these strategic areas where men gather. Saloons, many posing as restaurants, have mushroomed all about these armament centers. Wages that should be going into food and clothing for the worker and his family are being rung up in the cash register of the liquor dispenser. I quote: "War workers today are being paid big money—but millions of them take home only a small part of it for food and other essentials. The rest is being pushed over the counter to the saloon-keeper." Said a weary, sleepy-eyed physician to me on a Sunday morning, "I am getting tired of being called out at all hours of the night to sober up drunks." Verily, the handwriting on the wall fairly shrieks!

WHAT CAN WE DO?

There, then, is the indictment! The question for us, as members of the Christian churches, is this: What can we do about it? Well, we can do a lot, if we really care enough. We can make it a practice to get at the facts of this troublesome situation. You won't get them from the daily newspaper. Count the liquor ads and you will know why. Also, a great hush campaign is being financed by the liquor industry. But the facts are available. Your own denomination or church can furnish them to you from reliable sources, if you want them. Again, we can give our loyal support to law-abiding and enforcing agencies. It is not enough for us to be merely against an evil—we must strike a positive blow on the side of the good. The power of the ballot is ours. We can support courageous, decent legislation. And in spite of much caricature that has been heaped on them, let us take off our hats to the Woman's Christian Temperance Union and the Anti-Saloon League. Not that I always see eye to eye with them, but at least they are alert and awake in the midst of a morally slumbering population.

Also, it is up to us to join in a campaign for the positive moral and spiritual education of the mind of American youth. Listen to this from the lips of Communist

leaders in Russia at the time of the Five-Year Plan: "Shall we turn our working factories into drink centers? Shall we drink up the fruits of the Revolution?" The decision was "No," and as a result Russia put the power of law on the side of temperance.

Let us also show the youth of America what the drink habit does to the tissues of the body, to the brain cells, to mind, soul and body, and they will eschew it as they would poison.

LET YOUR LIGHT SHINE!

Finally, the greatest power of all is at our disposal—setting a personal example as followers and disciples of Jesus Christ. We can prove to a muddled humanity that problems can be spiritually faced and spiritually solved. We can prove that men can't drink themselves out of unhappiness nor into prosperity.

Complaint has been registered from certain of our war training centers that service men are invited into homes and that liquor is set before them, and that they are made to feel that out of courtesy they must drink. One of our own men of First Church writes from one such center: "There is so much sin and ignorance all about, it seems as though all army men drink." All one can say of those who tempt clean Christian youth the downward way is: Shame on them as Americans, and if it happens that they are church members, double shame!

In the long run, there is nothing quite so powerful as a good example. Christians, in a dark world, let your light shine!

Lead Pencils

A CHILDREN'S SERMON BY WILLIAM TWIDDY

DO YOU use a lead pencil when you write? I do. Sometimes I use a pen, or even a typewriter, but I much prefer to use a lead pencil like this one I have here.

At this end is the lead with which we write. If I make a mistake and write the wrong word or letter, I use the eraser on this other end to erase the mistake. You can see that I have worn down this eraser rubbing out my mistakes. I hope that you do not make mistakes, but if you do it is easy of course to rub them out with the eraser.

But let me tell you about another kind of pencil—a tongue-pencil. Each of us has one. With it we write words for people to hear. We can touch the tip of our tongue which helps us write these words, but no one yet has found a tongue-pencil with an eraser at the other end. I think that means that since we cannot erase the words we write with the tongue-pencil we must be very careful what we write with it, the words we say. Never mean, harsh, spiteful words! Isn't it better to write kind, generous, helpful words? Those are the ones we like to hear. People seldom forget the wrong words we say: such words hurt them—and us, too.

What kind of words are you going to write with your tongue-pencil?

Sermon Outlines *from* PULPIT Readers

THE MORAL ROOTS OF UNBELIEF

Text: If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John 7:17.

I. *Introduction*—To the casual observer unbelief in religion has intellectual roots. The unbeliever, so the argument runs, rests his case on speculative grounds. On the contrary, unbelief for the most part has social and moral roots.

II. *Body of Sermon*—1. Unbelief may be caused by a constitutionally melancholic cast of mind; it may be a pose; it may be that the vastness of the universe and the apparent impotence of the individual lead one into pessimism; or the amazing problem of evil may lead one to doubt.

2. Unbelief may arise out of personal problems. The unbeliever sees all life through the spectacles of his own unfortunate condition.

3. Unbelief may be rooted in our moral condition. Men lose faith in God because of moral failure in their own lives. F. W. Robertson said: "It is more true to say that our opinions depend upon our lives and habits than to say that our lives depend upon our opinions." Obedience, he says is the "organ of spiritual knowledge."

4. Unbelief may be rooted in the social scene. It may be difficult to believe in God in a world in which he is denied. Neglect of people's needs may breed unbelief: Czarist Russia an example.

III. *Conclusion*—How retain our beliefs? 1. We must recognize that life's disciplines are for our good and may be transmuted into gold. 2. We must not let the immortal be smothered by sin in our lives. 3. We must ensure a social soil so rich in justice and brotherhood that it will be easy for religious faith to flourish therein.

(Submitted by Francis E. Vipond, United Church of Canada, Francis, Sask.)

THE CHRISTIAN'S HIGHER GROUND

Text: Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. —Matthew 5:20.

I. *Introduction*—Americans must never forget that it was a religious dream—to worship God—that led to the founding of their nation. Alexis de Tocqueville, coming to this country early in the nineteenth century, said: "Not until I went to the churches of America did I discover the secret of her greatness. America is great because America is good. When America

ceases to be good, she will cease to be great." Let us not forget America's "higher ground" of religion.

II. *Body of Sermon*—Christ challenges us to establish ourselves upon the higher ground that Christian faith demands. 1. In personal morality. The ultimate strength of any people rests upon the moral stamina of its individual citizens. Marshall Petain said after the collapse of France: "Our soldiers were drunk and could not fight. Since the World War, the spirit of pleasure, of riotous living, has prevailed over the spirit of sacrifice." A lesson here to Americans. 2. In social attitudes. The Christian should have the right attitude on race prejudice, economic injustice, civic corruption, international relations. There must be no bigotry or hatred. Particularly today there is a challenge in the matter of race relations—Negroes, Japanese. 3. In the measure of achievement. Not enough for the Christian to have sound character and to hold worthy attitudes. He must make use of that character and translate those

attitudes into action. Wherever there are starving bodies to be fed, flagging spirits to be revived, public evils to be combated, wrongs to be righted, the Christian must work for the advancement of the kingdom of righteousness. "Religion is giving the best you have to the highest you know." 4. In the spirit of the struggle with despair. Christianity does not deliver men from pain and heartache. Bunyan, Huss, the early saints, modern saints in concentration camps. True Christians, facing tragedy, face it bravely and use it for the glory of God.

(G. Merrill Lenox, Northern Baptist Convention, New York.)

The Pulpit welcomes copies of sermon outlines readers have used which seemed to them effective. Originality and timeliness will be factors in the selection of those which are printed.

Toward Better Speech

A Free Forum for the Discussion of Slips of Speech or Manner

A theological student calls attention to the double negative, which, he says, "even professors" use. Example: "I could not help but feel. . ." It should be: "I could not but feel," or "I could not help feeling."

Misplaced emphasis in reading passages from the Bible is a common error. Examples: "Take my yoke UPON you"; ". . . came eating AND drinking"; ". . . but when the Pharisees HEARD it. . ."; "FROM everlasting TO everlasting." A moment's attention will show which are the more important words.

Texas: "High schools and others below college grade constantly call their closing exercises 'baccalaureate' services, sermons, etc. The word pertains only to the degree of bachelor." Comment: That is correct. Usage, however, is giving the term the wider meaning. Some call it the "senior" or "graduating" sermon.

From a professor's list of the most frequently spoken words, errors in student preaching from among the second fifty:

OUR should rhyme with VOWR, COWR; it is not ahr or ow-uh.

WHEN is HWEN, not wen or whin.

BECAUSE is be-CAWSE, not be-koz with a short "o." The sound is that of the intermediate "o" as in cord, adorn, law, caught.

WHAT is HWOT, not whut.

Texas: Bestial? Answer: BES-chal, never BEAST-i-al.

Again from Charles E. Jefferson's *The Minister as Prophet*: "Whenever in doubt consult [the dictionary]. Go to it even though you are well-nigh certain that you already know. Let every unfamiliar word lead you to it, and get out of bed if need be to settle a dictionary problem which has risen in your mind. There are young people in every congregation to whom a mispronunciation is an unpardonable offense. Verbal blunders prove to them that the preacher is at least on one point ignorant, and being ignorant on one point he may be ignorant on all. It is possible to weaken one's influence forever by slips which might easily have been avoided."

AUBREY N. BROWN,
Presbyterian Church, Montgomery, W. Va.

The Art of Public Prayer

By GEORGIA HARKNESS

THERE is no more neglected aspect of the life of the church than the pulpit prayer. There are excellent books on preaching and every theological seminary gives courses in homiletics. There are excellent books, ancient and modern, on the cultivation of the inner life, and the contemporary output of devotional manuals is increasing both in number and quality. But at the point where preaching and prayer meet, the pulpit prayer, is a great uncultivated field.

There are reasons why. In the liturgical churches the problem of phrasing extempore prayers does not exist, for the collects used are those of the ages. In the non-liturgical churches for historic reasons the central emphasis since the Reformation has been on preaching the gospel, with the result that the sermon receives primary attention. To this the minister is expected to give careful thought in advance, while he is expected to pray as the Holy Spirit moves him. Doubtless to some the suggestion that a pulpit prayer requires as careful planning as a sermon will seem like a dangerous limitation of the Spirit, if not outright blasphemy.

● The Unplanned Prayer

Free extemporizing results sometimes in a devout, lifting and truly worshipful prayer. But it results too often in a disjointed and tedious string of pious phrases. The unplanned pulpit prayer tends to be wordy and repetitious, and the longer it gets the more it induces wool-gathering in the congregation. If it carries the roving thoughts of the would-be worshiper in the pew beyond that flare-up in the office yesterday or that point-rational Sunday dinner to be got presently, a miracle occurs. But often the miracle is withheld. As a result many churchgoers habitually expect to do nothing while the minister prays except to sit and let their minds wander. The ordinary pulpit prayer is just about as effective as the sermon would be if it were preached without previous preparation!

There is a place for both formal and extempore prayer. To ministers who pray from the prayer-book the best suggestion is to observe carefully the word recorded in Nehemiah 8:8: "So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading." Ministers of non-liturgical churches would do well to make more use of the great collects and to study their structure, for there is a mellow

resonance about their diction which carries both aesthetic and religious power. Worship has a timeless quality that few intellectual formulations possess, and we can pray with Ambrose and Augustine, Basil and Chrysostom when we cannot accept their theology. Yet it is not necessary for good praying always to follow inherited forms. Since "new occasions teach new duties," these occasions and their duties must be lifted up to God

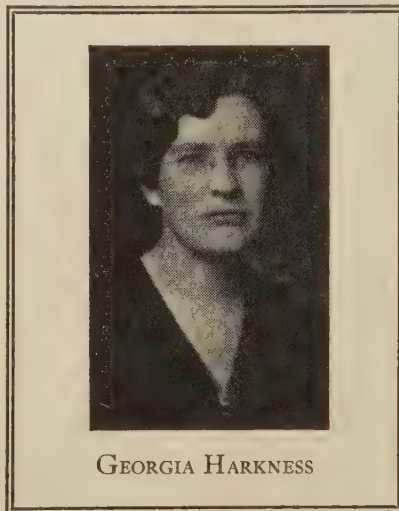
it is this note of spiritual vitality which has redeemed many an otherwise poor extempore prayer. But to express for others such vital spiritual experience requires not only a heart that is right with God, but the utmost care to give him comely praise.

● Must Voice the Common Need

2. The prayer must unite the people and voice before God their common need. The congregation assembles from many varied situations. Among them, if the church is as inclusive as a church of Christ ought to be, are the well-to-do and the poor, the educated and the unlettered, the healthy and the sick, the hopeful and the anxious, the "happily adjusted" and the lonely, frustrated and distraught. The one thing that unites them is an impulse which has brought them together at one time in the house of God. Though most of them are but dimly aware of why they are there, they are together as a worshiping community because they need God. To voice their need truly and consistently is the minister's reason for praying.

This common need determines what ought to go into the pulpit prayer. All the members of the congregation, whether they realize it or not, need to worship God with praise and thanksgiving. All need in penitence to seek cleansing from sin. All need to dedicate themselves to the service of God and seek from him wisdom and strength for living. All need to lift up to him their concern for other persons, both the immediate and remote members of the human family. All need to find their ultimate confidence in God as revealed in Jesus Christ. It is these abiding needs which justify the traditional structure of prayer as adoration and thanksgiving, confession, petition and intercession.

The person who leads in prayer stands in the sobering responsibility of speaking for the people to God and of representing God to the people. Unless he feels within himself both aspiration and assurance, he cannot express the people's needs or mediate to them God's answering power. This requires in the minister an exacting threefold preparation. There must be spiritual communion with God. There must be a definite attempt to project oneself into the lives of the people and to feel with them in their hopes and sorrows. There must be painstaking effort to choose the right



GEORGIA HARKNESS

for the people. Neither its age nor its novelty, but its spiritually authentic character, is the mark of a good pulpit prayer.

The purpose of this article is to suggest tentatively a few requirements to be borne in mind by those who must, in the main, formulate their own prayers. Fortunately, a growing minority of ministers give careful attention to their preparation.

● Prayers Should Be Vital and Worshipful

1. A pulpit prayer must be natural and vital. As in any other art, to make prayer too much a matter of artifice is to produce something artificial. For this reason, when one begins to write out his pulpit prayers he usually has to guard against getting them too informational or too flowery. A prayer is not an essay, a sermonette or a poem, and the diction appropriate to one of these will mar a prayer by introducing a note which is not that of worship.

A prayer must not be staged, or obviously labored, or put together so that its bones stick out. It must flow simply and naturally from the spiritual experience of him who prays, and

words in order to say for them what they feel but cannot express. This preparation does not occur at random.

● *Natural Sequence Important*

3. The prayer must have a systematic structure. This does not mean a stereotype. One ought not to hesitate to vary the form, but when one abandons form the matter sprawls inefficiently. As Socrates put it, "Every discourse ought to be a living creature, having a body of its own and a head and feet; there should be a middle, beginning and end, adapted to one another and to the whole." Prayer is no exception.

Usually the most natural sequence in prayer is adoration and thanksgiving, confession, commitment, petitions for moral and spiritual power for the worshipers, intercession for those most closely bound to them and for the larger human group, ending with a note of assurance of God's triumph. The closing "in Christ's name" or "through Jesus Christ our Lord" ought to be much more than the conventional phrase it often is, for whether the things for which we have prayed are those things for which prayer ought to be uttered depends on whether we have prayed in the spirit of Christ.

● *Diction and Style of Prayers*

4. The language should be simple and strong, dignified and timeless. Since the object of prayer is not to describe a situation but to seek God's help, the diction of the prayer should contain many more verbs than adjectives. Every superfluous word should be eliminated. When one has written out his pulpit prayer it is a chastening but fruitful exercise to go through it and see how many descriptive phrases, subconsciously addressed to the congregation rather than to God, can be struck out.

The words chosen should be "basic English." The old story of the minister who began his prayer, "O Lord, paradoxical as it may seem," has a point, for in addressing God one does not speak of "paradoxes," of "evaluations," or of "reciprocal relationships." Dr. Buttrick mentions "reaction," "blitzkrieg" and "moralatorium" as forbidden words. There is no simple rule by which to know what words to avoid, but if a word has more than three syllables or has come into English usage within the past century it had better be viewed with suspicion.

For the same reason, one needs to be cautious about quoting in the prayer contemporary poetry. There is a true place in it for Scripture. The great mystical literature, such as Augustine's *Confessions*, a Kempis' *Imi-*

tation of Christ, or Lancelot Andrew's *Private Devotions*, is saturated with biblical references. There is a place for lines from great hymns, such as "O God our help in ages past." But whatever is quoted must belong to the ages. Prayer is a universal experience which requires undated diction.

● *Simplicity and Brevity Make for Effectiveness*

5. The pulpit prayer should not be long. John Wesley gave good advice to preachers when he said: "Do not usually pray, extempore, above eight or ten minutes (at most) without intermission." Cut his upper limit by half, and one has a safer rule to follow. The prayer should be rooted in good theology. But it need not state one's whole theology, and ought not to state any theology as a formal affirmation. It should come out of experience, but God does not need to be told the whole story. He knows it already, and citation of the details will not enable him to know it better. The prayer should voice before God our dominant desires. But the God of Jesus Christ does not need to be pleaded with or exhorted. We are told on the highest authority not to use vain repetitions, for we shall not be heard for our much speaking.

Not because of its unimportance, but because of its supreme importance, the pulpit prayer in as few words as possible ought to induce a mood of worship, lead the people to God, and mediate to them his strength. If it does this one does not need to worry about the beauty of its phrases or the completeness of its expression of human emotion, for in its simplicity it will be strong, beautiful and true.

I recently heard a great preacher say: "The prayer, as anybody knows who has ever preached, is more important than the sermon and much harder to write." I am sure it is. But does everybody know that it is?

Precepts for Preachers

1. Preaching without emotion is not preaching, but beware of the cheap substitute. Synthetic uncton may impress simple souls, but it corrupts the preacher.

2. Remember Penial and wrestle with the great themes, even if they throw you. Jacob was not Israel until he shrank a sinew.

3. Be loyal to your texts. Be aware of context; if you leave it, be courteous and ask permission. Possibly the writer had bigger thoughts than your own.

4. There is always water if you bore deep enough.

5. Motorists and preachers should remember that the aim is not to cover the ground, but to see the country and seeing, love.

6. Illustrate; but don't illustrate the obvious. One good illustration is worth ten bad.

7. In preaching—no demand without the gift; no diagnosis without the cure. One word about sin; ten for the Savior.

8. Irrelevance is sometimes an infirmity; usually it is a sin.

9. Listen before you speak. See before you say.

10. Love simple speech as much as you hate shallow thinking.

11. Polysyllables are not the sign of profundity. Often they are the cloak of poverty, bought at a jumble sale.

12. Never talk down to your audience; they are not there.

13. Beware of the abstract noun. The abstract puffeth up, the concrete buildeth up.

14. Be audible, but don't shout. Clearness carries farther than clamor.

15. Be sparing of gestures, but do

not be a post or a robot. If your hands can talk, let them; if not, give them a rest.

16. Be not like the brook; pause sometimes.

17. One cannot always finish, but one can always stop. If the flow ceases, do not dribble.

18. Dig deep into the best books, but never forget that a good book for the minister's study is the book of human life.

19. A preacher's damnation. "He spoke of great things and made them small; of holy things and made them common; of God and made Him of no account."—W. R. Maltby in the *British Weekly*.

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WHO'S WHO in THIS ISSUE

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SINCE 1924 Rev. HOBART D. MCKEEHAN has been minister of the Abbey Church, Huntingdon, Pa. A graduate of the Reformed Theological Seminary, he pursued special studies also at Dublin and Oxford universities.

Dr. WINFRED ERNEST GARRISON was associate professor of church history at the Disciples Divinity House and the University of Chicago, 1921-35, and professor since 1935; he became professor emeritus in June of this year. Dr. Garrison was dean of the Disciples Divinity House 1921-28, and since 1923 has been literary editor of The Christian Century. He was president of the American Society of Church History, 1927-28.

Two years ago Rev. WARREN G. ODOM went from James Street Methodist Church, Syracuse, N. Y., to First Methodist, Auburn, N. Y. He received his education at Baker University and Boston University.

Since 1933 Rev. O. WALTER WAGNER has been minister of the St. John's Evangelical and Reformed Church, Jackson, Mich. Earlier pastorates were in Gary, Ind., and Loudonville, Ohio. He has been prominent in the activities of his denomination; he has been chairman of worship for the Council of Social Reconstruction and

pastoral adviser to the Ann Arbor Regional Women's Federation and the Regional Youth Fellowship.

From the pastorate of the Faneuil Congregational Church, Boston, Rev. AARON N. MECKEL went to First Church, Braintree, Mass. He has been active in the field of evangelism, being at this time a member of the state committee and also a director of the New England Evangelistic Association.

Rev. ROLLAND W. SCHLOERB was ordained in the ministry of the Evangelical Church in 1918. Following pastorates in Highland Park and Naperville, Ill., he became minister of the Hyde Park Baptist Church, Chicago, in 1928.

Dr. EDWARD S. AMES is emeritus professor of philosophy, University of Chicago, and emeritus pastor of the University Church of Disciples of Christ, Chicago. For many years he has been dean of the Disciples Divinity House, University of Chicago.

Rev. GEORGIA HARKNESS is professor of applied theology at Garrett Biblical Institute, Evanston, Ill.

Rev. WILLIAM TWIDDY is pastor of the Methodist Church, Spring Valley, N. Y.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

ROBERT C. JOHNSON, First Presbyterian, Shrewsbury, N. J. "Footprints of God." Isa. 45:15—"Verily, Thou art a God that hidest . . ."

STUART NYE HUTCHISON, East Liberty Presbyterian, Pittsburgh, Pa. "Can God Be Ignored?" John 5:17—"My Father worketh hitherto, and I work."

H. RICHARD RASMUSSEN, Clegg Chapel, Blackburn College. "Idolatry Brought Up to Date." Micah 5:13—"Ye must no longer worship things you manufacture." (Moffatt)

CHARLES I. WALLACE, Morgan Methodist, Mt. Airy, Md. "The Soul's Declaration of Independence." John 8:32—"And ye shall know the truth, and the truth shall make you free."

HARRY T. BRIDWELL, Giles Boul. Christian, Windsor, Ont. "A Prescription for Industrial Fatigue." Isa. 40:31—"They that wait upon the Lord shall renew their strength."

HOWARD H. HOLLOWELL, First Methodist, O'Donnell, Texas. "Unconditional Surrender." Rom. 12:1—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

ORYVILLE L. KUHN, Fourth United Presbyterian, Pittsburgh, Pa. "Ye Cannot Overthrow It." Acts 5:38, 39—"Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

WILLIAM A. WILT, United Brethren in Christ, Annville, Pa. "Adequate Power to Hold the World Together." Col. 1:17—"In him all things hold together." (A. R. V. margin)

J. RUSSELL BUTCHER, Bethel Presbyterian, Jarrettsville, Md. "The Fount of Freedom." John 8:31, 32—"Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."

GEORGE M. HOYLE, Methodist, Virden, Ill. "Living by Our High Moments." Acts 26:19—"I was not disobedient unto the heavenly vision."

G. W. WIETING, Church of the Good Shepherd, Newport, N. H. "Cedars for Sycomores." Isa. 9:10—"The bricks are fallen, but we will build with hewn stones; the sycomores are cut down, but we will put cedars in their place."

J. EDWIN HARTMAN, Presbyterian, Mt. Pleasant, Pa. "Routine and Revelation." Dan. 9:21—"While I was speaking in prayer, . . . Gabriel . . . touched me, about the time of the evening oblation."

FOR YOUR SERMON AND TEXT

Title of sermon

Text used (write out the text)

Name of minister

Name of church

Address

THE EDITOR'S PAGE

The Event of the Month

FOLLOWING hard upon the defeat of the Axis forces in Sicily, and with the invasion of the Continent impending, the leaders of the Allied nations, headed by Mr. Roosevelt, Mr. Churchill and Mr. Mackenzie King, held their sixth meeting, this time in the French Canadian city of Quebec. The entourage representing the governments and the military of all three countries was

The Conclave At Quebec the largest that has yet been brought together. The war has suddenly assumed a new shape. The fall of Mussolini came sooner than was expected and caught the Allies unprepared with a policy for dealing with a regime which could claim to be anti-fascist. What to do in the new situation?—this was at the forefront of the questions to be considered. But the specter at the feast was one Joseph Stalin! He was present as a specter only—this lone wolf who has consistently declined to sit in with the heads of the other anti-Axis nations. What is in his mind? No one knows. Perhaps the Quebec conclave will devise a stratagem to smoke him out. I still adhere to the conjecture which I ventured to express in the March issue of *The Pulpit*, that Stalin will make terms with Germany before the Allies bring Germany to her knees. Both Russia and Germany have everything to gain by such a course, as compared with the crushing defeat which the Allies promise.

The Book of the Month

AMERICA'S ROLE IN ASIA. By *Hans Paxton Howard*. New York: Howard, Soskin Publishers, Inc., \$3.00.

THE Far East presents to both the political and the Christian West the transcendent problem of the future. This would be true even if the Far East stood as a region apart, unconcerned with the developments of Western civilization. But it has become so intimately and profoundly involved with the political, economic and cultural life of the West that its destiny is now our destiny. It is sometimes said that Europe is the "focus of infection" from which our wars arise. But this is true only if by "Europe" we mean also Europe's (and America's) interests in Asia. These interests have for nearly three centuries been imperialistic, and the conflicts of imperial interests played a large part in precipitating the two world wars. Europe is in Asia, in this imperialistic sense, and this book undertakes to show how profoundly the United States has been and still is in Asia, too. We Americans have easily fallen under the illusion that our national policy in dealing with Japan and China has been a benevolent one. But Mr. Howard, who has spent twenty-five years in Asia as a journalist, shows how we have intrigued with the European imperialists in policies which have actually produced the Japan which is now out to rule the whole Far East. It is disconcerting to

read an interpretation of our Far Eastern policies which exhibits us in a role hardly more admirable than the roles of the European powers which we self-righteously condemn. I believe Mr. Howard makes his case. Unless the United Nations recognize their own responsibility for the present struggle in the Pacific, and abandon their imperialistic regimes in favor of a democratic organization of the world, the end of this war will result only in the setting up of ideal conditions for bigger and better wars!

A Thought for the Month

I HAD an experience recently which brought home to me the extent to which our Protestant "liberalism," so-called, is whittling away the definiteness and objectivity of the Christian faith. Worshipping in one of our "liberal" churches, I rose with the congregation to sing Isaac Watts's grand old hymn to the tune "Old Hundredth" from the Geneva Psalter. Merely glancing at the printed order of service I took in the first line and, trusting my memory, proceeded to sing lustily:

From all that dwell below the skies
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue.

I was aware of being somewhat out of line and, on taking my seat, looked at my folder. To my astonishment, this is what I found the congregation had been singing:

From all that dwell below the skies
Let faith and hope with love arise;
Let beauty, truth and good be sung
Through every land, by every tongue.

I was horrified at the literary atrocity which had been perpetrated on a classic hymn. But, on reflection, the religious implications of this violent change of words struck me as far more significant than its literary mutilation. Why was such a change made? Only one answer seemed possible. Clearly, some humanistic "liberal" wanted to get rid of the *Creator* and *Redeemer*! And so we were asked to glorify something in ourselves—our faith and hope and love—and to sing praises to three abstractions—beauty, truth and good. The hymn was thoroughly de-Christianized. This may seem like a very small matter, but through this tiny window one can see the mind of destructive modernism at work. I want to think of myself as a liberal; and in the name of sound liberalism I protest against a procedure which cuts off the Christian faith from the objective reality to which it addresses itself and leaves us floundering in sentimental subjectivism and abstractionism.

Charles Baxter Neuman

Abingdon-Cokesbury

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• MERTON S. RICE

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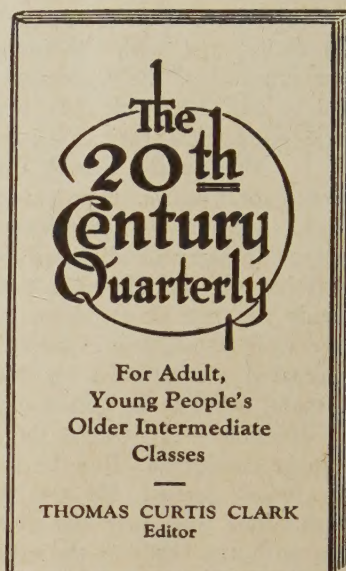
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